The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The Stay-at-Homes. .This is the opening of school season. The stations are thronged, the baggage rooms are full, the trains crowded. The boys and girls, God bless them, are getting off to school. What a merry, jolly, happy—and then homesick—company of them.

Have you thought much of this host? They are worth considering. They are interesting to look upon, and absorbing to think about. These boys and girls are getting ready to solve the world's problems, going off to arm and equip themselves to fight life's battles, and to bear life's burdens. They do not look it now, but they will come to that. They are preparing to think—and thought rules the world, and gives to nature her increase. From these boys going to college now, we will select our future lawyers, doctors, preachers, legislators, and leaders of every type and profession. From these girls we will select our school teachers. stenographers, book keepers, sweethearts, wives and mothers. Tehy are going now a merry throng to learn and enlarge their powers, acumen and ability, that they may carry into their hundred walks of life and avenues of influence more culture, refinement, ability, worth, and weight of character. God guide them.

Multiply each throng that is going by twenty that are not going, that can go, that can arm themselves, but do not care to, and you have the tradegy of the manhood and the young womanhood of our day. I am thinking of the hundreds who are staying at home, not because of unfitness; not because of inability; not because of mental dullness or financial press, but because they do not want to—haven't the ambition for the present, nor the concern for the future. God pity them. They prefer "a good time" now to all that a cultured and enlightened manhood and womanhood could give them in the future. Here is the real tragedy of our Southern society at this day—the unnumbered throng who might if they cared; but who do not care, and so live out their lives in obscurity, drollery, stupidity and uselessness. God pity them—the ones who stay at home to have "a good time," because they have not the care, the ambition, the stoutness of heart and purpose to learn at all hazards and be somebody or die trying. They need the world's sympathy for they constitute the world's real tragedy.

When Conscience Calls. When one's conscience is fully aroused, what is it one will not sacrifice for peace? Sleepless nights, tear stained pillows, aching hearts, despairing moods, what will one not give to banish these? And, mark the words, in the light that the conscience has, it never errs. It is as true as the needle to the pole, in the light and evidence that it has. Light many often be wanting, and is, but conscience bites and stings and spurs, or caresses and fondles and approves in light of the evidence it has. Here is a striking case in point: Prince Carl Zer Lowenstein, of Austria has taken the vows of a Dominican monk. This prince was a baron, a count, a duke, a prince in Germany and Austria, had the right to sit in the parliaments of six kingdoms, had $4,000-000 in gold and nearly $40,000,000 in securities, with thousands of acres of the best lands in Europe, with rich mines of copper, coal and iron, with six castles and many elegant residences. All these the multimillionaire Prince gives up, lays aside—to retire to solitude and become a monk. He wanted to enter the church in his youthful days—he is seventy four now—but his father would not let him.

But the call of church and conscience was too much for him—and after many obstinate and persistent years he yields.

The call of conscience is deep and loud and long. How important it is that we enlighten, with the best at hand and in reach, the conscience with which we are endowed.

Once a Gambler—Now? ..Edwin Noyes Hills is, at an early date, to issue a book. It will be interesting. I shall want to read it. Who is Hills? That is pertinent. He is the only surviving member of a famous gang of four American robbers who, in 1873, committed a million pound forgery on the Bank of England, was apprehended, and sent to the chain gang for life. Served twenty years, was released, returned to America, shattered in health and reputation, gave his heart to God, was redeemed, and has gone back to England to engage in an anti-gambling campaign for it was the gambling craze that drove him to crime and ruin. He is to speak now to untold meetings of anti-gambling societies in London, his campaign being endorsed by the leading clergy of all churches, by bankers, business men, physicians, merchants and all sorts who have heard him. He is seventy three, but is vigorous in his work of reaching men and leading them to honesty and sobriety. His book, soon to be issued, will tell the story of his crime, his servitude, his redemption and his desire to save men. Nothing but the religion of the Lord Jesus can reach, and then make over again in his old age, a wretch and a man like that.

Belief In God Universal. Men may not know what God is, His nature and attributes; but it has been long agreed that all nations of men believe that He is—has being, existence. It is a conception, often crude, common to the human mind. Dr. Thomas Lewis lecturing recently on "The Old Congo Kingdom" said " I have satisfied myself, after twenty five years among them, that at the bottom of African fetishism there is the fundamental belief in the existence of God and in the reality of the human soul. No missionary has yet, to my knowledge, been compelled to introduce the name of God into any Bantu languages."

The human heart, when honest with itself, feels and realizes that God is, and that the immortal soul, in its flight and longings, needs Him.

David voiced, not an individual, but a universal sentiment when he cried "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

Blessed are the pure in heart.

THE LOST CHILD.

By Rev. J. J. Summerbell, D. D.

The relations of Mary the mother of Jesus to her divine Son and to ordinary society, prior to his resurrection, were so unusual, complicated and delicate, that it is reasonable that "a sword pierced through her soul" (Luke 2:34) not only at the crucifixion of Jesus, as often explained, but at other times. Knowing his divine Sonship as no other person could, without doubt she often longed to proclaim it, and was only restrained by her modesty and the personal manner of Jesus himself, which at times must have bewildered her even to the degree of suffering.

At the marriage feast at Cana, Mary, realizing that he was now appearing before the public as a rabbi, and therefore supposing that the time had come when his greatness was to be revealed, approached him, saying, "They have no wine." Jesus knew her aching heart. He knew that she longed for him to reveal himself. But there was danger that he might complicate his ministry by obtruding an issue that (brought forward then) might seriously interfere with his service to humanity. It is easy for us, therefore, to understand the coldness of his reply to her, though so painful to her to bear: "Woman, what have I to do with thee? Mine hour is not yet come."

For a moment it must have seemed to her that her child was lost; he does not say, Mother. At once she sees that she cannot appropriate him, she cannot even exalt him, she cannot magnify him, she cannot proclaim him; and the long suspense must continue; her lips must still be silent concerning the tremendous truth that of late she had so longed to tell with the hope of being believed. All that she can now do is to turn to the servants and direct them to obey him: "Whatsoever he saith unto you, do it." Did she soon withdraw from the banquet room to a chamber where she might weep at the loss of her beloved boy, who seemed still further to withdraw himself out of her narrow life by the cold question, "What is there common to me and thee?"

If so, she must have thought of that other day, nearly a score of years before, when Joseph and she had taken him to Jerusalem while a boy of twelve, and he had asked her a deeply significant question, which projected on them the tremendous issue. The story in the Bible is so brief. When Joseph and Mary started from Jerusalem for Galilee they left Jesus behind, supposing him to have been with some of the relatives in the caravan on the way. But careful inquiry failed to reveal him, and they hurried back to Jerusalem to find the lost child.

Days passed in grievous search, and then they found him in the temple. Mary exclaimed, not "Son," as the translation has it, but "Child, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." He was her lost child; and she used the phraseology necessarily till his divinity could be proclaimed: "Thy father and I." She speaks, thus, as the neighbors of Galilee did: "Thy father" (Joseph) "and I."

But how quickly the "child" asked a question reminding both of them that there is a special relation, always to be remembered, though not yet generally to be told! "How is it that ye sought me? Knew ye not that I must be in the things of my Father?" Did ye not know that this temple is the house of my Father? Why talk about my father's seeking me? This is my place. This is my Father's house. "Knew ye not" this?

And Joseph and Mary, in the coarse garb, hands hardened and knotted by toil, even their intellects lined, tanned and grooved by the Galilean environment, can only gather the child to their arms and hearts, and start for their Galilean home, bewildered and troubled by the complicated and embarrassing connection in which they stand to this child, who, when found in the temple of his Father, talks to them in such terms that their hearts are filled with dread lest the wonderful relation in which he stands to them and to the universe may at any moment drag him away from them, so that he may become to them again a lost child.

They ponder these things in their hearts. Eighteen or nineteen hundred years later, destructive critics of vast learning professed to have discovered that Jesus himself did not have the consciousness of being the Son of God in any special sense, till long after he began his public ministry. But those destructive critics had read the story of the lost child at Jerusalem in a mistaken way; through the spectacles of their own petitio principii, or a priora arguments, or materialistic ignorance; or, still worse, through the bandage of their own egotistical opposition.

Those Galilean peasants, Joseph and Mary, knew more of the deep things of the universe than the destructionists, more of Sonship to heaven; and "sorrow" filled their hearts when they feared that Jesus was a lost child; a child whom the destructionists never found in the full sense, because they never deeply loved him.

This lost child of Joseph and Mary, at Jerusalem, was in the midst of a company interested in God. He heard wise men talking, asked them questions, and answered them with understanding. He was far from those who felt that they were his protectors; but the company he sought when left behind was not that of the civil officers, not that of the vagabonds of the streets of Jerusalem, and not that of the Pharisees making "long prayers" on the corners. He sought the house of God. How he spent the three days during which Joseph and Mary had been seeking him we can only infer from the society about him when they found him. But that one fact indicates that he was "minding his own business," though a lost child.

And his business was in the house of God. Though he took the heavenly atmosphere with him wherever he went, so that the Mount of Olives, the village of Bethany, the "Jacob's Well" near Sychar, the waves of the Jordan, or the hillsides near Capernaum became in his presence the "gate of heaven," when he was in or near Jerusalem, he naturally made his way from day to day to the district where religion was the object of interest. His business was to bind men back to God; that is, religion. He came to seek and to save that which was lost, it is true: but in the temple of the living God he found new supplies of grace for himself, as well as in desert, solitary, midnight prayer. And though Joseph and Mary might seek him sorrowing, while engaged asking and answering questions in the temple he could not, in the nature of the thing, be a lost child.

He could not be lost. He had in his former state of being garnished the heavens, and made the earth the divine footstool. He knew the secret of men's hearts as well as the glory of the lily of the field. And though in after years he cried that he had not where to lay his head, it was not because he was a wanderer from his post of duty; and not because he could not have prayed the Father for twelve legions of angels, and been immediately assisted by the heavenly guides. His business was saving men from sin, and among men he was never a lost child.

His capacity for his business, his Father's business, was that of an expert; proved by the redemption of those who were lost: the lost sheep, the lost piece of silver, the lost son. He was not lost; but he found the lost. For nineteen hundred years he has been the great finder. There is no wilderness too barren, no waters too deep, no guilt too putrid to baffle him; provided you only search for him, and seek him, while he

seeks you. Unless you do, he will be to you a lost child. Uneducated, persecuted, opposed by learning, denounced by ecclesiastics, for thousands of years he has been finding and saving the lost. His very crucifixion makes a crimson stream that parts its floods into rivulets flowing to every heart thirsty for redemption, but uniting again to bear the refreshed soul in safety to the bosom of the River of Life. It is a mistake to consider Jesus the lost child. It was Joseph and Mary that were lost; and that was why their hearts were sorrowful until they found him. Without Jesus, they were lost. And so is every one.

Dayton, Ohio.

THE SABBATH HOME AND THE SOUL'S HOME.

"The sparrow hath found her an house, and the swallow a nest for herself, Thine altars, O Lord of hosts." This picturesque utterance of the psalmist, who was homesick for God's house, often occurs to me on Sabbath mornings, as I see the pedestrians trooping along in their Sabbath attire. They do not saunter aimlessly, ready to turn in at the first church door that stands open. Each one has his or her destination; the sparrows are flying to their own nest. There are, indeed, some ecclesiastical tramps who wander about from church to church, sampling the preaching and the music, with about the same spirit that they go to a lecture hall or a concert. Such vagrants are the rolling stones which gather no moss. They take root nowhere, and, of course, can have no healthy growth. Occasionally there may be a case of awakening and conversion among these wandering auditors; but when that takes place a genuine convert will seek for a Sabbath home.

This is indispensable to a wholesome religious life. How absurd it would be for the thousands who cross yonder Brooklyn Bridge every evening to halt at any house they might fancy and turn in there for the night. Instead of that each sparrow seeks his own domestic nest, where wife and children wait to welcome father or brother after the day's work is over. Healthy domestic love is anchored to a place, and to those who cluster in it. I always recommend to young married folk to secure a home for themselves as soon as possible, even though it be furnished with a pine table. But a domestic home is not more needful than a spiritual home. To the loyal child of God the sanctuary becomes his feeding place, his soul's pasturage, his place of meeting with the brotherhood of Christ, and with that blessed spot all the sweetest, tenderest associations of his Christian life are linked. There is a prodigious meaning in that Bible phrase, "help from the sanctuary." A day of soul-feeding there helps us wondrously to stand the wear and tear and the temptations of the following week. The steadfast church-goer and the steadfast worshiper of Jehovah is the most likely to be the steadfast man of business ,or the thrifty housekeeper and trainer of the children.

This word "children" suggests a most important thought. The "swallow has a nest for herself where she may lay (or place) her young," and the house of God is the proper nestling spot and nursery for our children. A Sabbath home is just as vitally essential to them as a domestic home through the week. We cannot rear our sons and daughters in Christian nurture and train them for Christ if we deny them what is indispensable to our own growth. If we need the worship, the instruction, the inspiration and the priceless blessings of God's house, so do they. Every minister should earnestly strive to attract the young, to interest them and to present the gospel so simply and winsomely that an average child of twelve years should be glad to listen to him. The children are the most important part of our congregations.

But "do they not have the Sunday school?" Yes, and a well-equipped and Christ-presenting Sunday school is the right arm of a church. But a right arm is not the main body, and an arm dissevered from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday school teacher! He or she is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday school never was ordained to be and never can be a substitute for the regular services of the sanctuary. Bring your children with you to church, dear friends! It is their nestling place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews? How do they spend the Lord's day at home? If you commit the sin of beginning the day with your Sunday paper you may be quite sure that the boys and girls will be deep in the police reports and fashion gossip and scandals of those Sabbath-breakers, while you are listening to the sermon. Then keep the secular desecrators of holy time out of your doors, and take all your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ. Pray for this, and while you are leading them to the "altars of the God of hosts" do not cease to labor and to hope that their souls may find a home there also.

The very core idea of all true worship and all true service of Christ is that the soul is housed and homed in Him. Our hearts are very much like the birds. We fly hither and thither seeking some limb to light on that will give us rest. But the limbs break, or the tree in which we build our nests for selfish enjoyments is hewn down. Like Noah's dove we find no rest, and God never intended that we should find anything solid and safe and satisfactory to our immortal souls outside of Jesus Christ. Continually we hear the snapping off of some perch, or the fall of some bough on which poor, uneasy hearts were trying to find peace and enduring happiness. Only in one spot is the soul's deep hunger fed, only on one strong support does it find rest. Reader! you will be a homeless, hungry bird of passage, until you set your face toward Jesus. You need not create the home; you have only to find it. My blessed, loving, all-powerful Savior opens His divine heart to you and cries out: "Come unto me and ye shall find rest for your soul." Through an everlasting Sabbath He will be an ever-joyful home. —Dr. Theodore L. Cuyler.

ACKNOWLEDGEMENTS.

Greensboro, N. C., Aug. 29, 1908.

Editor Christian Sun:

Please allow us to acknowledge receipt through the Sun of amounts below for our Church Loan Fund:

From Burlington Church:	
Mrs. Sarah J. Fix,	1.00
Mr. C. V. Sellars,	1.00
Mrs. Ada A. Teague,	1.00
Mr. W. C. Isely,	1.00
Mr. L. J. Fonville,	1.00
	5.00
From O'kelly Chapel:	
Mr. J. H. Massey,	1.00
Mrs. J. H. Massey,	2.00
Mrs. Jessie Massey,	1.00
Mrs. Vallie Massey,	1.00
Mr. J. D. Herndon,	2.00
	7.00
Previously reported	$447.05
Total,	$459.05.

The larger part of this money is loaned to our Henderson Church a cut of which we hope to show in the Sun at an early date. Dear friends, please let us have your back dues on any gift. When you make your will, you can't do better than remember this work. What better can you do than have money to be used forever in building churches?

For the love of the good cause of the Christian Church, I am,

Fraternally yours,

R. A. Petty, Secretary.

NOTES AND PERSONALS.

It is announced that both Mr. Taft and Mr. Bryan will travel and make many speeches, especially in the West, in behalf of their respective candidaeies during the next few weeks.

In view of 25,000 spectators at the Central Maine fair grounds, Waterville, Me., Sept. 2, an aviator fell 500 feet to his death from a dirigible balloon. But human lives must needs be saerificed in all great and wonderful achievements. The air ship is eertainly no exception in this regard.

J. W. Early of Lynn, N. C., who was found in Washington, D. C., with a well developed ease of leprosy, must be cared for by the Federal government, declares the Attorney General of N. C., sinee Early is believed to have eontracted the fatal disease while serving with the army in the Philippines.

Rev. W. W. Butler of Newport News, Va., was a welcome visitor at The Sun sanctum this week. Bro. Butler was at Elon to enter his daughter as a student in the college. Time serves him well at Newport News as he seems in good health, and hopeful as to his work and its progress.

Rev. C. H. Rowland, Franklin, Va., was a welcome visitor at The Sun offiee last week, having attended the opening of Elon College last Wednesday. Bro. Rowland is a loyal son of Elon and is deeply interested in all that makes for its progress and welfare. His work at Franklin is reported in a flourishing condition.

Chairman J. E. West, Suffolk, Va., has issued a eall to the members of Home Mission Board of the Southern Convention to meet, as per adjournment, in session Tuesday, September 15, at Greensboro, N. C. At this meeting a Secretary of Missions is to be elected who will give his entire time to the home mission interests and enterprises of the convention.

Rev. C. C. Jones; now of Enon, Ohio, has been extended a eall to serve the coming year, Wakefield, Dendron, Union (Surry) and New Lebanon churches, all in the Eastern Va. Conference. He has recently signified his acceptance. Bro. Jones belongs by birth and training to the South, having come from Holy Neck church in Nansemond Co., Va., and graduated from Elon College several years ago.

The Norfolk Landmark takes the Charleston News and Courier to task for using that altogether silly and "sissy" word "Southland." Good. Any real southerner using the word ought to be ruled out of the synagogue and we trust The Landmark will for once in its life teaeh the News and Courier a wholesome lesson. It needs teaching: "Southland," Boh!

There are infidel teachers in some of the publie sehools of France. These directly instil atheism into the minds of their pupils. A parent has recently initiated a law suit against one of these teachers who had told his seholars that no God existed, and that if their parents taught them the eontrary they should go home and tell them that they were simpletons. And the parent won his suit.

If the article in this issue entitled "The Lost Child" does not enarm the intellect, reach the heart, and edify the soul of some Christian Sun reader we have no hope of reaching with any sort of contribution. It is a volume of thought, research and scholarship eondensed into a eolumn. It is intended to precede a "Higher Critie's" letter to follow next week and opens a field of boundless resources, and possibilities. Read "The Lost Child." It is a study worth while.

If facts, real, hard, genuine truths had any effect with those who oppose an open saloon such as this from last week's Christian Advoeate would count mightily:

"They sometimes say prohibition don't prohibit, but that statement is contradicted by the statement of a man we met the other day who said he was out of a job since the saloons were closed in his town—that he had been on the police force, but the people had beeome so law-abiding since the town was dry that the police had all been diseharged except the chief. He had made an average of 40 arrests a month besides the work done by other polieemen, while now the chief has hardly anything to do. Prohibition makes men temperate, law-abiding, peace-loving, all the arguments of the saloon forces to the contrary notwithstanding."

This paper had an editorial recently touching the disadvantages and evil influences of the modern politieal primary. From the response and eomment thereon by other editors it is evident that the primary is of doubtful worth and of questionable character. Charity and Children among the number commenting says: "The Christian Sun, a religious paper, and a good one, has come out in a strong artiele against the promary. Good for the Sun! They are the abomination of desolation in politics, and we wish they were back in South Carolina from whence they eame. They compel the people to wade through the mud of two campaigns, and the first is the muddier of the two.

Rev. D. A. Long, D. D., goes to New Bedford, Mass., to supply the pulpit of the First Christian ehurch there two Sundays in October.

Superintendent Foster, of our Orphanage made appeal to the Sunday schools through The Sun last week, for a monthly donation to help support the twenty six ehildren now in his eare. Along this line, Editor Johnson of Charity and Children for the Thomasville Orphanage had this note of encouragement and appeal to the Baptist Sunday sehools of the State:

"Gradually our Sunday-sehools all over the State are falling into line on the monthly eollection proposition. There are now nearly 500 Baptist Sunday-schools in the State sending twelve offerings a year to the treasurer. Nobody is the poorer for this, but on the other hand, the schools are better and happier because of it, and some of the problems of making bricks without straw here at the Orphanage are being solved. We really do not know what we would do without the help that comes through this channel."

On his return from a reeent trip through the West, Elder H. B. Varner, of the Lexington Dispatch wrote his paper this about Chicago:

"Chicago is a wonderful eity. There are 1,077 churehes, 1,000 teachers in the public schools, 1,000 professors in its two great universities with 7,000 students. Its stock yards are the largest in the world. They cover 360 acres of ground and every foot is paved with briek. Let some farmer bay figure out how many briek it takes to pave these yards. Another thing that startles one is the number of saloons, although I was told that there are 27 square miles in the eity that is prohibition territory. But as one goes through its thoroughfares and counts the saloons he will find about six to every grocery. They eertainly go on the theory that man should not live on bread alone. Beer, Beer, Beer stares you in the faee on every corner sign board. Along one street I notieed at two different plaees a saloon and next door an undertaker's establishment. I thought how appropriate to have them so eonveniently located—the one for the other."

Dr. J. W. Manning of Norfolk has already diseovered the worth and weight of Prof. W. A. Harper's artieles, "How to teach next Sunday's Lesson," and is eorrect in saying that The Sun has not had a more praetieal and valuable feature added in many a day. If Sun-

day-school teachers wish to know the method persued each Sunday by one successful teacher, read Prof. H's articles. They tell to a line every week exactly how Prof. Harper teaches his class the next Sunday.

This from the Suffolk, Va., correspondence to The Norfolk Landmark, Sept. 5:

"On September 15, 16, and 17, the Centennial of Religious Journalism will be celebrated at Portsmouth, N. H.

At this place in 1808, one hundred years ago, the oldest religious newspaper in the world was started, "The Herald of Gospel Liberty."

This claim of the "Herald of Gospel Liberty," so Dr. Staley stated today, was at one time disputed, but the original publication having been produced, its claim to being the oldest religious newspaper in the world is now acknowledged. The first editor was Elias Smith.

This paper, now published in Dayton, Ohio, is the organ of the Christian Church. Dr. W. W. Staley, representative of the Southern branch of the Christian Church, will deliver an oration on this occasion, his subject being "Principles and Progress of Religious Liberty." Dr. Staley is pastor of the Suffolk Christian Church, and has the largest congregation of any church of his denomination in the South."

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THE SUNDAY SCHOOL.

Third Quarter, Lesson XI Spt. 13, 1908.

David Made King Over Judah and Israel.

2 Samuel 2:1-7;5:1-5.

Golden Text: And David waxed greater and greater; for Jehovah, the God of hosts was with him. 2 Sam. 5:10.

Place: Hebron, then capital of the tribe of Judah.

Time: David's first year as king over Judah, 1063, B. C. and first year as king over Israel, 1055 B. C.

Persons: David, his family and his men, men of Judah, of Israel and Jabesh-gilead.

Lesson Story: The deaths of Saul and Jonathan, the crown prince opened the way to the kingdom for David. This brought deep grief and sorrow to David. The alleged slayer of Saul wasexecuted. David consulted God before making any further moves. Judah seeks out David and makes him their King. David is signally honored by the friends of the dead king. Saul's son Ishbosheth is made king over the northern tribes. Abner, Ishbosheth's captain opens hostilities with David's men. David's officer, Joab, acts treacherously and the act is regretted by David. Ishbosheth finally loses his life through the treachery of his own men.

At the end of seven years David's period of exile came to an end. The last obstacle between him and the kingdom was gone. He takes up his royal residence in one of the oldest cities in the world. There he was anointed the second time. The first being in secret by Saul, the second time being over Judah and finally he was here annointed king over both Judah and Israel.

Lesson Application.

Notice the typical resemblance between David and Christ.

(1) In his name.

David signifies beloved. Such wasDavid, beloved of God, a man after God's own heart. If David's name appropriately belonged to him in its signification of beloved, how much does it apply to Jesus. He is essentially and in the most comprehensive sense the beloved. Beloved of God, Jehovah's everlasting delight. Beloved and adored of angels. The joy of heaven and the one supreme object of celestial worship and praise. Beloved of the church in every age and country, and among every nation and people, where the gospel has been preached, and his sweet name made known.

(2) In His Parentage and Birthplace.

Jesse, a man of no worldly celebrity or greatness, was the father of David; Bethlehem, a village town of Judea, his birth-place. How clearly did these shadow forth the humble condition of Jesus. He was the son of Mary, a poor Virgin espoused to Joseph a carpenter. And precisely the same place, Bethlehem, gave birth to David, and to David's Lord, the world's Messiah. Hence it was "written by the prophet. And thou Bethlehem in the land of Juda art not the least."

(3) In his Occupation.

David was originally a shepherd. It was emphatically said of him to Samuel, "He keepeth the sheep." In his pastoral employment how strikingly he typified Jesus, the "Great Shepherd of the sheep." To a shepherd Christ often likened himself. He said," I am the good shepherd." As such he evinced unequalled affection and tenderness for his flock. He gave his life for his sheep. He leads them into green pastures. He restoreth them when they wander. And finally he receiveth them into his heavenly fold, and causeth them to lie down, by the rivers of his pleasure forever and forever.

(4) In his person and moral endowments.

The personal beauty of David is the subject of inspired testimony. Of Jesus he wrote "Thou art fairer than the children of men."

(5) In his Exaltation to the Throne.

In the exaltation to the throne we behold the direct interference of God. The evident work of his all-wise and blessed providence. For this exalted station God gratified him in the day of his annointing, by giving him his Holy Spirit. In this how forcibly are we led to contemplate the royal character of Messiah the Prince. That David whom the Lord anointed to be king in Zion, whose sceptre is a sceptre of righteousness, and whose dominions are destined to encircle the whole earth, and whose reign is to be a reign of everlasting mercy and truth.

(6) In his signal victories.

The victories of David were signal and numerous. God often went with him and in the name of the Lord he mightily triumphed over his enemies. The lion and the bear, Goliath and the Philistines, were all vanquished by the son of Jesse. Jesus, too, triumphed over all his foes. He overcame the wicked one in the wilderness. He overcame the powers of darkness and sin, in the mighty miracles which he wrought. He overcame death and hell by his resurrection from the dead. He is the mighty and blessed conquerer, who is represented by John, in the visions of Patmos, as seated on a white horse, and going forth from conquering to conquer.

G. W. T.

Blessed are the merciful.

OVER HALF OF OUR SUNDAY SCHOOL SCHOLARS LOST.

(From address delivered before the Sunday School Superintendents' Congress at the recent Twelfth Triennial Convention of the International Sunday School Association.)

Can Nothing Be Done to Save These?

"Can nothing be done for these?"

"Let us examine the condition of these scholars. If you have ever asked any of them, you will find there is not one of them but expects at some time to become a Christian. All that stands between them and salvation is the difference between 'sometime' and 'now.' If that 'sometime' could be changed to 'now' they would all be saved."

"Next let us consider what the church is doing. Outside the Sunday-schools, in the outside world, she has evangelists for some and rescue missions and homes for others, and is spending hundreds of thousands, nay, millions of dollars every year in the effort to reach, with great expense, here and there a single perishing soul. And what is she doing for the scholars in her Sunday-schools? Here we find she is making comparatively almost no serious, organized, persistent effort to win them to Christ. Instead of doing this, she is permitting the great mass of them—over four-fifths of them—to drift out into the devil's territory of the world without the protecting shield and inspiration of a Christian life, there to fight a losing fight with temptation and sin, and become entangled in the devil's meshes before she seriously tries to win them. Then after sin has fastened its clutches upon them, she attempts with great effort and expense to reach them, but only succeeds in getting here and there one."

"Is this wise? Is it right?"

"If a farmer has four fields, one of which will yield 55 bushels of wheat to the acre, one 33, one 10, and one 2, is it good farming to lay out his efforts on the 33, 10 and 2 bushel fields, and let the 55 bushel field go uncultivated—getting from it only its volunteer crop? Would it not be better husbandry to cultivate the 55 bushel field thoroughly, and put the balance of his labor on the poorer fields?"

"If Niagara were full of poor wretches being swept out to the falls, and a small steamer were sent out to save them, would it be wise for her to approach as near the brink as possible, and there put out a long hawser—forming such a drag as to almost use up her power—in order to rescue here and there one of the poor souls being carried over, or to go higher up stream, in stiller water, where, with her hawser, she can sweep them in by the thousand to the shore?"

"Is there any difference in the value of souls? Is a child's soul less valuable than that of an adult? Is it not rather more valuable, because of a longer life of service? If adult souls are not more valuable, why ought not the church to turn her efforts to first saving the children?"

"But is it right for the church thus to neglect her Sunday-school scholars? Are not these Sunday-school scholars her wards, placed in her hands and under her guardianship, and entrusted to her tutelage and care? Is it right for her to permit them to go out into life and into an unequal fight with the devil, without having exhausted every effort to provide them with the only possible means of success—the only possible foundation of victory?"

"If but a tithe of the effort, time and expense that the church is laying out upon the outside world were spent in bringing her own children to Christ, they all might be won. And if won, would not this solve the question of 'how to reach the men?' and 'how to reach the masses?' and with half the coming generation Christians, why could not a large portion of the remaining half be swept into our Sunday-schools, and thus in the next generation this nation be substantially won for Christ?"

What Methods and Means Can We Use to Save Them?

"But what can be done to save these myriads of perishing souls of our Sunday-school scholars? What means can we use to reach them?"

"First. Have Decision Day twice a year for all the schools (except where conditions render this undesirable), with Decision Day on any other day for individual scholars as opportunity may offer. (A very slight introduction of Decision Day in New York State much more than doubled the rate of conversions in one year—from 12,295 in 1900 to 29,008 in 1901. See reports N. Y. S. S. Assn.)"

"Second. Prepare carefully for some time in advance of each Decision Day by the united prayers of the teachers, parents, superintendents, and minister; by simple addresses to the scholars by the minister and superintendent, and, if desirable and possible, also by some conservative evangelist, if thought best, and by giving the scholars a week or more's notice of it, but without mentioning the precise day. (In New York an evangelist has recently been added to the force of the N. Y. S. S. Association, with the result that 1,000 additional scholars are believed to have been won for Christ in the last four months.) But while inviting them, do not urge them to accept, as the decision should be that of the child's own mind, of and by itself, and not a mere assent uttered at the request or on the urging of some one else."

"Third. The most effective measure, and one which would most effectively do the work, is to teach and lead the teachers themselves to become soul-winners (for if all the teachers were soul-winners, all the scholars would be personally spoken to and worked with). That this is not an easy undertaking is conceded, but it is believed it can be accomplished by, first, laying upon the hearts of the teachers the burden for these unsaved scholars that is now upon your own—as an incentive to action;—and then forming in each Sunday-school a Personal Worker's Class (not to take the place of the Teacher's Training Class, but as a supplement to it) to meet once a week for ten or twelve weeks, composed of such of them as are willing (all probably would be, but putting it in this way avoids all seeming compulsion), and also of all other Christian workers in the church who would join, and then putting in their hands weekly in advance, for prior study:

(1) "The precise requirements God asks of a seeking heart before that heart can be born again; with each requirement supported by at least one verse of Scripture."

(2) "Next, a simple method of presenting these indispensable requirements to a seeking soul, i. e., of pointing that soul to Christ (to be used tactfully with different ones, as scholars' natures and temperaments vary)."

(3) "Then a few hints as to how to lead a procrastinating soul to seek Christ NOW. (Supporting both these last with illustrations.) For as has been said, if the scholars will change their 'sometime' to 'now,' practically all of them will be won."

(4) "After that, take the teachers out into actual personal work, where they can see practical examples of the use of the foregoing in actual work."

(5) "Then, a brief statement of the personal preparation needed by every would-be soul winner (the actual steps necessary are perhaps best set forth in Rev. R. A. Torrey's booklet entitled, 'The Holy Spirit—How to Obtain Him in Personal Experience'); and later lead them to take this step, and make the absolute self-surrender to let the great Helper—The only worker (John 3:5)—take complete possession of them and work through them—for without Him they can do nothing."

"Ought not every teacher of souls in our Sunday-schools to know how to point a soul seeking Christ, to Him?"

"Fourth. After completing the above course, hold weekly teachers' meetings,

led by the minister and superintendent, to

(a) Pray for self-preparation.

(b) Pray for the souls of their unsaved scholars.

(c) Learn that week's lessons in its relation to Christ and personal salvation."

"Fifth. Nurture. After conversion, young converts should, of course, be nurtured in a separate class by the minister, superintendent, or some competent teacher. This is probably the weakest part at present, in most of the efforts made to save our scholars."

"If the foregoing steps are taken and persistently continued, it is believed that almost all the scholars in our schools can and will be won; and that our Sunday-schools will thereby attain to their true measure of success."

TEACHER-TRAINING—HOW?

For the past three months the writer has been furnishing for The Sun short articles on the necessity for teacher-training and on the subject matter of such training. In this, the last article of the series, a word will be said as to how this necessity may be met and the subject matter conveniently obtained by the body of Sunday school teachers of the Christian Church.

A teacher-training course, covering two years, was inaugurated by our Greensboro Convention of last May. Volume I of this course is now nearing completion and will we trust soon be in the hands of our Publishing Agent, who promises to bring it out in good shape and to sell it for 50 cents the copy. Volume II will appear just as soon as possible after Volume I. The contributors to both volumes are hard at work and are giving their time, energy, expert knowledge, and themselves unstintingly for the cause and the course. These two volumes will constitute our teacher-training course and will cover all the subjects necessary to the equipment of an up-to-date Sunday school teacher.

When this course is published the matter of introducing it to our people will devolve upon the Sunday School Committee of the Southern Christian Convention, Prof. S. M. Smith, chairman, Raleigh, N. C. He will announce his plans later and in detail, but I am permitted to say here that there will be two methods of taking the course open to our Sunday school workers. The first will be to organize a teacher-training class in the local church, to which all the present teaching staff and all prospective teachers among the young people should belong, with a local teacher. This class should meet weekly or bi-weekly at such time and place as seem most convenient and recite the lesson assigned, and at the end of each volume or section of a volume taking a written examination, the questions to be supplied by the Convention's Sunday School Committee. This method should be followed wherever possible and I trust many superintendents and pastors will at once arrange for such classes in their schools.

Where a teacher-training class is an impossibility for local reasons, let the superintendent and pastor induce all the present teaching force if possible and as many young people as give promise of success as Sunday school teachers to buy the volumes of the course as they appear and enroll directly with the Convention's Sunday School Committee, who will give them direction from time to time and mail them the examinations. This method will in the end lead to the former, which is the goal to keep beyond us in the matter of training our teachers for better, more efficient service in the Master's vineyard.

Who will be the first to report a teacher-training class from his school or field? Dr. Atkinson will be only too glad to publish such notices of progress in the columns of The Sun.

W. A. Harper,
Chairman Committee on Teacher-Training.

THE CHRISTIAN HOME AND DAILY NEWSPAPERS.

By Charles D. Hole.

The question has been present with me for some time, and I regard it as a serious one, concerning the taking of daily newspapers into Christian homes, where, in many places, they are crowding out better reading, and in fact supplanting all other reading, in-cluding the Bible itself. In some houses the floors and tables are literally covered on Sunday with sheets of Sunday editions, and the spirit of the whole public world, with all its sins and abominations, is breathed into the home on the day specially set aside by the Creator for rest and spiritual application. But every day is sacred to the real Christian, and nothing should enter his home at any time that does not at least tend to Christian and moral improvement.

My first impression that daily newspapers furnished an immoral element to the homes of a city, and added to the whole tendency of vice in those crowded communities, was received from a Cincinnati newspaper, which usually publishes a column of personal notices assigning and soliciting meetings between men and women, strangers to each other. The impression has not left me since that, taken as a whole, the daily publications of a city do not strengthen, but rather weaken, the moral fiber of its people.

Young people do not read the regular editorials of a newspaper as a rule, which are sometimes good, nor the best news that is printed, because their attention is continually attracted to sensational displays of the bad that is going on in the world, and to the sporting reports which are usually more fit for the saloon than for the Christian home. The writers of the crime reports and the sporting news are no moral teachers for youth. Recently a newspaper that claims to be of the best class printed on its first page big headlines reporting the most scandalous fact divulged from a divorce trial, and that in language clearly divorced from morals. The sober editors of the regular editorial department of that paper might make excuses for using the matter of that report, but would they attempt to defend the manner of it? In an evening publication that proclaims it is "the paper that goes home," a disgraceful report was printed on the page devoted specially to women, in which a story was told that should have offended all women readers. That it did not offend them shows that they have embraced the low moral standard of the publishers of these papers. Noting the exceptions of Bishop Potter and a few others, Christians do not believe in saloons, yet if they take newspapers into their homes they must place before their children advertisements tempting them to strong drink. These advertisements lie and ruin many, not only among the young, but they often start the old to taking alcoholic stimulants, which, instead of giving them longer life, soon start them on a trot to the grave.

In business, in the professsions, in politics, in government, in the courts, and in movements for reform, even Christian men and women must read the daily newspapers. A newspaper is like a great public house, the public house of the world, managed mostly by respectable men, which, in furnishing entertainment to all classes, admits some things that sincere Christians cannot abide, and like such a public house it is not a suitable place for young people; and like such a public house it is not a suitable educational institution for the youth of Christian families, and it is especially unsuitable as a Sunday habitation for Christians generally.—N. Y. Christian Advocate.

Rev. W. T. Herndon is assisting pastor W. L. Wells in a revival at Spring Hill, Alamance, this week.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

OUR ELON.

Elon College Notes, printed elsewhere, carrying the information that Elon College, beginning its nineteenth annual session Wednesday, Sept. ,2nd, has by much the largest enrollment, thus early in the session, of its entire history, will be gratifying in the extreme to the many households where The Christian Sun goes and is read. The enrollment at this writing is not complete, but daily mounts upward and President Moffitt is of the belief that without doubt the registration of the year will show two hundred and fifty. Because several of the teachers were away in study and travel during the summer, and could not enter the canvass for students, and because there was much talk of panic and hard times in many quarters, it was very much feared that there would be a dropping off from last year's unprecedented record. The news, therefore, that the work goes on and Elon continues to reach out and constantly enlarge its work of Christian culture and intellectual refinement, amid ever increasing numbers, is wholesome, helpful and inspiring indeed.

Since this writer has known the college, and that has been since its first opening, September, 1890, he has heard every year, and many times through the year of "persons, things, influences that will hurt the college"—this always said with a wag of the head and "a knowing" look. That is to say there have been croakers, critics and fault finders. With each opening year, and with every annual increase in numbers, efficiency and strength, we have thought that the prophets of evil would be silenced, and the mouths of critics hushed. But, we have despaired, for like the poet's brook, "these go on forever." Perhaps 'tis best 'twere so, for in this world of human frailty no man, and least of all, no institution, where many men are involved, is without faults, weaknesses and defects. And criticism does but stir stout men, though imperfect, to braver deeds and more active daring. It has ever been so with the brave and good men and women whom our Christian church has chosen and set at the head of our own Elon. Criticism does but stir them to efforts untiring and determined.

But our pen wanders and roams today, and it is not saying what it was inked to say. If it would bear the message intended of our heart and purpose it would tell of the things, deeds, influences that have helped our Elon to become what it is. Others may croak in knowing wisdom what has "hurt": ours the humbler task to say what has helped.

And this first of all: Christian loyalty, call it denominational loyalty if you will, has at once found expression in this enterprise, and then in turn has been strengthened and increased by the object of its efforts. Our great, good denominational heart has said, does ever more say that, if God wills, our own Elon shall have our sympathy, patronage, prayers and support. The voice of our cause that cries in the wilderness says that. The heart of our hopes and holy ambitions declares that. Our combined utterance declares that. The individuals that do not are but Babel's voices and so do not count.

And then our common cause, our united, and well nigh universal sacrifice, has helped, does ever more help, and tells a story that a short editorial cannot unravel.

No one man has made, does make, can make Elon College. Hundreds who have never seen Elon, and never will, have helped beyond compare, to bring it to what it is today. Contributors from a thousand sources have come, do now come: contributions of dimes and dollars; contributions of loving sympathy and untiring zeal and daily prayers and devotions. With this loyalty, devotion, effort, sacrifice, anxiety he must reckon who would predict the ruin or the triumph, the failure or success of Elon College. It is our Elon. We have made it what it is—this Christian denomination of ours—has brought it to its present fruition, and every indication now is that a work that has already surpassed ous most sanguine expectations, has hardly begun its career of usefulness, efficiency and influence.

Rev. L. F. Banks assisted pastor W. G. Clements in a successful revival at Mt. Hermon last week. There were four conversions.

THE SMALL MEASURE.

So many get the notion that God requires great things at their hands! So few get the notion that God requires the small things well done! Any of us are willing to be kings, leaders, rulers. So few are willing to be Jonathan's—to supply the friendship that is neededd so much and cheer the heart that is being hunted and hounded to death. This wretched world of ours is the more wretched because so many want to be great, so few are willing to be small. Those who are willing to resign and refuse a throne in order to be a friend and help, even to one better fitted and more worthy, are rare indeed. There is an over abundance of kingship. There is a sad lack of friendship. Jonathan is worth thinking about in our time. He shines today because he was unselfish, and knew how to be a friend. Had his natural and human ambition got the better of him and he ,had followed the example and instruction of his worldly and ambitions father, his name would be a reproach, and his record one of darkness and of blood. It is far better to shine as friend than be a reproach as king. We are needing fewer kings and more friends.

The small measure thus supplied fills the aching heart and puts strong men in mighty places. Jonathan made David possible. True friendship begot true kingship. You and I may furnish the small measure—inspire a heart, direct a mind, enlarge a soul.

Ida Q. Moulton recently wrote in the Record of Christian Work like this: "The Duke of Wellington once remarked, 'The Battle of Waterloo was first won upon the cricket field of Eton College.'" This translated into Endeavor vernacular means: The best preparation for future service in a large measure is to do well the small measure. Your supply of service may seem small. It may appear to have nothing to do with what you aspire to do. Men may ask you how your little can in any way effect the great whole, but by and by your faithfulness will be recognized, and ere you know it, your aspiration is realized and you are filling the place in the service of the Church that you so longed to fill.

Senator La Folette of Wisconsin threatens to bolt, and refuse to abide by, a primary recently held in his State in which primary it is alleged that Senator Stephenson spent $850,000 to get reelected. That was rather high for one seat six years. This is the way our modern primary is purifying politics.

SUFFOLK LETTER.

By the voluntary kindness of the Suffolk Christian church I had the month of August for vacation. I spent the time with my family on the farm near Franklinton, N. C. I had not seen a railroad track from August 1, to September 1. I did not read a whole book. I preached only two times. I wrote only such letters as had to be written. I occupied the time in manual work. I used axe, hoe, shovel, fork, plow, mattock, saw, hammer, lawnmower, paddle and fishingrod. The days were hot and they seemed long. But I was fully repaid. My muscles strengthened, my appetite grew, my sleep was sweet, and the weeks went by like fastflying birds. My only mishap was a bad case of poison from poison oak and all my good friends console me by saying it will return at the same season for seven years. I had exactly four days and nights of maditch experience and if it comes for six years more I shall have twenty four days and nights of serious fun. It is pleasant to have friends who can put you in possession of such delightful facts a year in advance. That is the kind of consolation so many people give. But I cut out the poison oak and burned it to ashes and some say that I caught it from the smoke. Others say that it will cure rheumatism; that a doctor in Georgia who was on crutches from rheumatism got poisoned and it cured him; then he prepared a poison oak remedy for rheumatism. My wife caught it too, and so we will have no more rheumatism. The only pleasure in a case of poison is the pleasure of scratching. I had the itch during the war—I caught it from a Confederate soldier—and poison is as good as that, though it does not last as long. If I were a soldier and had the itch I think I would long for a battle and slight wound to concentrate my attention on one spot—something you cannot do with the itch.

But I am wandering from my subject as many people do when they read my letters and I must come back to say August did me good. Eating was good, sleep was sweet, the stay with loved ones was an inexpressible pleasure, and family worship kept up spiritual exercises and hope. When I read too much my wife says: "You ought to take some exercise." When I work too much, she says: "I think you better read some; you will make yourself sick and go back to Suffolk unprepared." "That is what I think, too," the girls all say repeating in chorus what their mother said. But when I had the poison my wife said: "Mr. Staley, don't scratch, it will make it worse;" but when it struck her, she did what she told me not to do. Then I said: "don't scrath so much, it will make it worse." Yet I think the sweetest place on earth is home, where all say what they please, and all help one another and love one another, and weave moments into memories more beautiful than cloth of gold.

I am back at my desk, with my dear congregation, praying that all the sick ones may soon be well and that all may grow in grace and the knowledge of the truth as it is in Jesus.

W. W. Staley.

NORFOLK LETTER.

Although last Sunday was rainy, the Third church had the largest Sunday-school for some weeks. We were glad to have in the school sister McGee from the Christian church in Portsmouth, also sister Jones of the Baptist church, both of whom have just moved to Park Place and are living at 402, 28th St. We are glad to note their example in coming to Sunday-school the first Sunday that they were in the community. It is an example that might be followed with profit by others.

Miss Hattie, Eley, our pianist and one of our Sunday-school teachers who has been visiting her sister at Warren, Pa has returned accompanied by her sister and little child.

Rev. C. C. Ryan and family returned last week from a stay of some weeks in Ohio, looking very much improved. Sunday morning he preached a strong sermon from the subject "Paul in the storm," and again at night from the subject "Adequacy of present opportunity."

I am specially glad to note in The Sun Prof. Harper's articles on "How to teach next Sunday's lesson." That seems to me to be one of the most intensly practical things that the Sun has inaugurated. If every teacher who reads the Sun, and all ought to read it, will follow the suggestions as outlined by Prof. Harper there will, in my opinion, soon be a notable increase in attendance at our Sunday-schools. Teachers will have more to give out to their scholars, and, pardon the comparison, people are like hogs, in one respect, (probably in others), they will go to the feeding place if there is some food there, but if there is not they will soon go elsewhere.

Since Bro. Yantis was here as noted in my letter of two weeks ago, he has written that his wife's health is such that he has had to reconsider his decision to come to Norfolk as our pastor, and we are now where we were a year ago. We now have negotiations pending and I hope to be able to announce something definite in the near future. I believe the Lord has planted the work here, and that He has a man for the place and that in His own good time He will overrule events to that end.

Dr. Barrett's "The Centennial of Religious Journalism" is certainly an excellent production and is exceedingly valuable and interesting. I would advise all readers of the Sun and especially I would make this appeal to each of my personal friends: If you love your church, and are interested in its past achievements, its present, wish to know what is being accomplished, our future possibilities and probabilities, send for this book, read it, preserve it, and hand it down to your posterity.

J. W. Manning.

ELON COLLEGE NOTES.

Wednesday was the day for the opening of Elon College and it found more students on the ground than have ever reported for duty on the first day, in the history of the institution. The enrollment to date breaks all former records and the indications are that this year will see more students at Elon than have ever been here before in any year of its history.

Miss Allen, of Elmyra, N. Y. our teacher of Expression has arrived. Her father and mother accompanied her and were delighted with Elon and their reception.

Misses Wilson and Ramsey, our popular music teachers, who have been in Europe this summer, have returned, and entered upon their duties. They report a delightful and profitable trip abroad.

Rev. W. C. Wicker was chosen President of the Sunday-school Association of Alamance Co. at Belmont last week and J. T. Cobb was chosen Secretary and Treasurer for the same.

The College Sunday-school began its scholastic session Sunday with Prof. W. P. Lawrence as superintendent. He is assisted by an able and skilful corps of teachers. The Sabbath school is one of the strongest factors in the spiritual life of the student body.

Rev. W. S. Long, D. D. filled the College pulpit at 11 o'clock, and Rev. M. W. Butler preached at 7:30 Sunday.

On Friday evening the regular reception was held in West Dormitory, where the new students were welcomed and formally introduced to the different members of the faculty. The time was passed in a delightful manner. Miss Allen recited, three recitations. The music

Concluded on page 16.)

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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Linville, Va. 1.15
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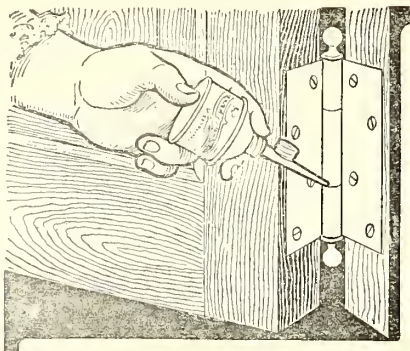

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Jas. E. Holland 1.00
Mrs. Job. G. Holland.. 1.00
Tommy Jones ..... .50
Dick Holland ..... .50
Joab Holland ..... .50
John G. Holland ..... .50
Mrs. A. T. Holland .. .50
Mrs. Alonza Ballard .. .50
Mrs. Steenhart ..... .50
Miss Goldie Holland .. .50
Miss Mamie Holland .. .50
Dr. Franklin Pearce .. .25
Rev. R. H. Holland .. .25
J. D. Rawls ..... .25
L. J. Daughtry ..... .25
Mrs. Woodie E. Smith .. .50
Dr. J. E. Lincoln 25.00
Harrisonburg, Va.
Amts. 32nd and 33rd weeks 1908 106.20
Total $1183.47

Elon College, N. C. Sep. 3rd, 1908.

My Dear Children and Friends:

No letters last week—Were you disappointed? Well Uncle Jim had promised Aunt Myrtle a little trip for attending to the Corner while he has been away this summer, and we went to Asheville, N. C., for four days off, from time of leaving till return. Aunt Myrtle enjoyed the trip and beautiful mountain scenery very much; but Uncle Jim had, the week before, traveled from Luray, Va., via Norfolk and Western R. R., to Winston-Salem, N. C., which trip gave great views of mountains; however the views around Asheville are the finest in this country. We are back home now hard at work. We have begun harvesting fodder and hay. Our boys are fine fodder pullers. We have nice prospects for fodder, peanuts, hay, peas, corn, and potatoes.

The following donations have been received since last report:

Salem Chapel, N. C., Bros. W. H. Marshall, 5½ bu. apples; J. A. Marshall, about 4 bu. apples; Miss Annie Hazelip, about 4 bu. apples; Farmers Cotton Oil Co., Wilson, N. C., F. N. Bridges, Sec. and Treas., 1000 lbs. Cotton Seed meal; 1 box from Sanford, N. C., by Mrs. Susie Kirsell, containing: A. C. Wicker, 20 prs. hose, 4 prs. over alls; Miss Emma Hart, 1 hat and clothing; Mrs. Walter Moffitt clothing; Mrs. S. S. Riley, clothing; Mrs. Norman Dorody, goods and clothing; Mrs. Anna Mayer, shoes and dress; F. S. Keisell, suspenders, goods and overalls. Mrs. J. D. Gunter, 1 quilt; Mrs. Mary Keisell, 1 quilt and clothing; Mrs. Charlie Gunter, 1 quilt; L. H. Stone, 1 cake soap; E. D. Noll, 4 prs. shoes, 4 prs. pants, 4 caps; One box from Holland, Va. Christian church and Ladies Aid Society containing: Mrs. Thomas L. Butler, 1 quilt; Mr. Thomas L. Butler, 10½ yds. lawn; Raymond Holland, 2 prs. black hose; Miss Lillian Porter, 2 pr.

tan hose Mrs. R. H. Riedel, 4 yds. percale; Baby Elizabeth Porter, 3½ yds. chambery and 1 bunch braid; Mrs. N. G. Newman, 5 yds. calico and 3 yds. percale; Mrs. J. T. Rawles, 2 towels; Mrs. M. O. Holland, 1 bolt long cloth Mrs. W. Q. Peele, 5 yds. percale and 6 cakes soap; Mrs. M. D. Britt, 5 tooth brushes and 1 silk tie; Mrs. Julia Holland, 6 yds. canon cloth; Mrs. A. A. Holland, 1 doz. pair black hose; Mrs. B. W. Councill, 1 box soap; Lois Holland, 5 yds. blue chambrey; Bernard Holland, 5 yds. pink chambrey; Mrs. Frank Holland, 5 yds. calico; Mrs. R. W. Holland, 6 spools cotton; Mrs. F. D. Carr, 3¼yds. apron gingham; Mrs. D. J. Jones, 6 yds calico and 3¾ yds. worsted suiting; Mrs. Novella Holland, 5 yds. cambric; Mrs. Charlie Daughtrey, 5 yds. cambric; Mrs. I. A. Luke, 20 yds. flanelette; Annie Laurie Wicker, 1 bu. plums.

The apples from Salem Chapel friends were greatly enjoyed and furnished a regular picnic for the children. Thank you.

The Farmers Cotton Oil Co. of Winston have helped us very much just now with the 1000 lbs. cotton seed meal, as it gives us fine feed for the cows. We bow our appreciation to the company wish them great success and happy wishes to our congenial friend, Bro. F. N. Bridges, the Sec and Treas.

We thank the many friends of Sanford, N. C. for articles of usefulness, and contributions in cash, also those of Cary, N. C.

The Ladies Aid Society and members of Holland, Va., Christian church have done a noble part in sending us so nice a box and liberal check. We are grateful to you all, dear friends for your liberality. The plums by Annie Laurie Wicker were greatly enjoyed by the children and should have been reported before.

Dr. J. E. Lincoln of Lacy Springs, Va., very kindly sends check to purchase cow for the Orphanage. The Dr. knows that milk is the food for children and we thank him very much for this cow; she was delivered to us last Monday by Mr. J. C. Squires of Burlington, N. C. We have named the cow Alice Lincoln.

We are much gratified at liberal reports from Sunday schools and all friends this week and if they will continue we will soon be easier financially.

Yours for work,
Uncle Jim.

Port Norfolk, Va., Aug. 24, 1908.
Dear Uncle Jim:

I am a little girl six years old. I live near Mrs. Tina Johnson, and she takes the Sun. Buddie and I love to run over to see Mrs. Johnson, she has no children, and seems glad to have us, and she has such a sweet home, always gives us pictures, toys, fruit, etc to amuse us.

Last summer, Ethel Holland, from Elwood, Va. was there, and we had a grand time swinging, playing dolls, and other games. Enclosed find ten cents for the Orphanage. Mrs. Johnson gave me the money. Now I must close, with much love to you, and all the cousins.

Your little niece,
Helen McCabe.

We give you welcome Helen. You have a nice neighbor and 'tis well you can play you are her little girl sometimes.

Clayton, Ala., Aug. 24, 1908.
Dear Uncle Jim:

We are at home once more. We had a good time but were glad to get back home. "No place like home," even for little ones. Love to all the cousins.

Fondly,
J. Newman Denton,
S. E. Denton, Jr.

I guess you are glad boys. Was the goat glad to see you?

Raleigh, N. C., Aug. 22, 1908.
Dear Uncle Jim:

We have sold all of the pictures. We send $3.25 for the orphan pictures and 25c for our dues.

Your nieces and nephew,
Blannie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

Thank you, children, for selling the pictures. The $3.00 swells the amount this week.

Claiborne Ave., Norfolk, Va., Aug. 17.
Dear Uncle Jim:

Enclosed you will find money order to pay dues to Nov. 1st, and a little offering. I can talk now and papa and mama are just delighted.

With love,
T. E. Brickhouse, Jr.

I guess they are. You are just going to be a little man before mama and papa realize it.

Lanett, Ala, Aug. 22, 1908.
Dear Uncle Jim:

Here comes a little Alabama girl of 10 years, seeking admission to the band of cousins. I go to Christian Sunday-school and I have a good Sunday-school teacher, Mrs. B. F. Young. Our school will start in about two weeks. I help mother cook and milk. I play with the calf while she milks. Bro. Young is our pastor here. We all love him. Enclosed find 10cts for the orphans.

Love to you, the orphans, and the band of cousins.

Ennice Partridge.

We welcome you heartily, Ennice. We have only a few from Ala. and would love to have many from our Southland State.

Ivor, Va., Aug. 24, 1908
Dear Uncle Jim:

I will send my dime for Aug. I am late this month, but my little cousins have been visiting me and you know I have been very busy playing. Love to all.

Your little niece,
Stella Presson.

O, yes, you are excusable Stella. Glad you had such a fine time and now remember the orphans.

Roanoke, Ala, Aug. 26, 1908.
Dear Uncle Jim:

I am behind again but I am going to try to do better next time. It will not be long until time for school. Uncle Jim you ought to have been with us during the protracted services at Mt. Zion. They had a very good meeting all the while. Protracted services have begun at the Baptist church now at Roanoke. They will be conducted by the pastor, Rev. T. J. Pauter, and Rev. Luther Little.

I have been spending the past two weeks at Grandpas'. He has been very sick with catarrhal fever.

I send my dues for Aug. and Sep., which I earned by selling a gallon of figs which Grandma gave me.

Have I missed sending in my dues for either month this year?

Your niece,
Flemmie S. Parker.

You have sent during the year 35 cents, Flemmie. I do not know how much you wish to send monthly.

Henderson, N. C., Aug 31, 1908.

It seems so easy to be tardy, so hard to be on time. I have gotten later every month, but guess I've reached my limit now. I am enjoying the sunshine after so much rain. I send a dime. Love to all.

Your little nephew,
Charles E. Newman Jr.

Little boys had a hard time of it when the rain came down so much last week, didn't they, Charles? Nice now for them.

Holland Va., Aug. 24, 1908.

Here I come again. Though I am a little late, hope you will excuse me. We have had some very warm weather lately but it is much cooler today and very rainy. I hope all the little cousins are

well and having a fine time. Uncle Jim, I want to tell you that mama has taught me a little prayer and I can say it by myself. Please find enclosed my dime for Aug. which Grandma gave me. I close with much love and best wishes to you and all the little cousins.

Fondly,
Maud Lee Howell.

God loves to hear the prayers of his little ones, Maud, and I am so glad you have begun early to pray.

Elwood, Va., Aug 27, 1908.

Enclosed please find my dime for Aug. Uncle Jim, my aunt and uncle from Norfolk visited our home this week. I was glad to see them you may bet.

With best wishes to all.

Your nephew,
Henry C. Keene.

Yes, Henry, 'tis nice to have our loved ones visit us. That's the only pleasure in being separate.

ANTIOCH.

Our meeting at Antioch, Warren Co., N. C., was to have been held the week following the fourth Sunday in August, but the incessant and unusual spell of rain made postponement necessary. I am glad to announce, however, that we have at last succeeded in getting a new roof on the building and some improvements have been made in the grove. We hope to be able to put on two good coats of paint before another year rolls round.

Herbert Scholz.

Macon, N. C.

POPULAR EXCURSION TO RICHMOND, VA., SEPT 15, 1908.

Southern Railway will operate its popular excursion to Richmond, Va., September 15, 1908, train to consist of first-class day coaches and Pullman cars, giving two days and one night in Richmond.

Following round trip rate from Greensboro, N. C., $3.50.

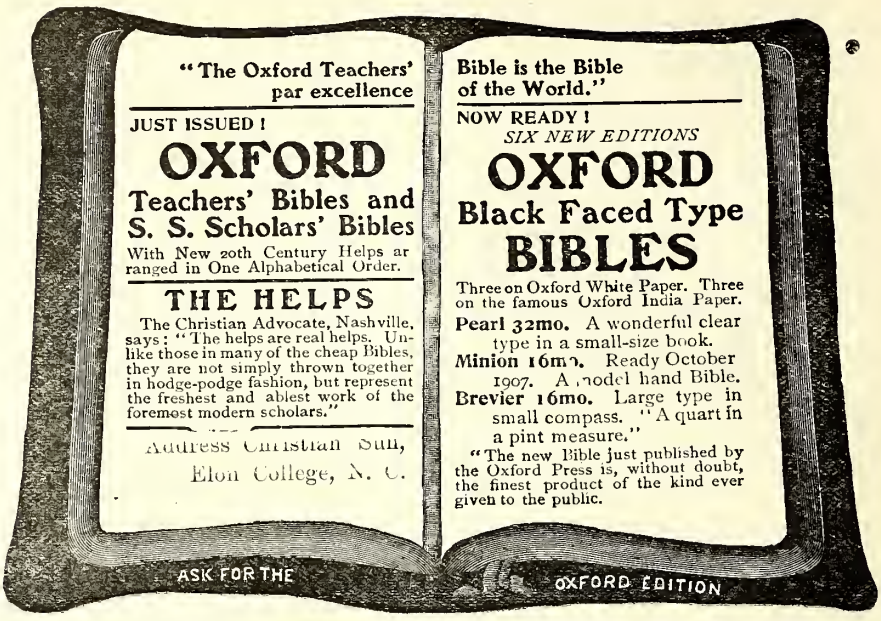
For detailed information see large flyers, or call on your depot agent.

R. L. Vernon,
Trav. Pass. Agent.

SLEEPLESSNESS.

You will have no difficulty procuring rest and sleep if you will let Dr. Miles' Nervine soothe and strengthen the tired, agitated, weaken brain nerves. So long as they remain in this condition, you will be restless, irritable, melancholy. You are welcome to your money back if first bottle does not help.

There is nothing nicer packed than Argo Red Salmon, and yet the price is within reach of all.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THE CHRISTIAN SUN. Elon College, N. C.

Why You Should take the Herald of Gospel Liberty

BECAUSE it furnishes needed information in a thoroughly interesting and up-to-date manner.

BECAUSE it interprets movements within the Christian Church in a Christian spirit in relation to other churches throughout the world.

BECAUSE the Christian Church could not do its part as a Christian Church without a newspaper like the Herald of Gospel Liberty.

BECAUSE it is the best religious newspaper published in America, having proved itself for ONE HUNDRED YEARS the friend of the entire family, chronicling each week the progress of the world by its record of current events interpreted from a Christian standpoint, bringing interesting and helpful reading of the highest literary quality for every member of the family, old and young.

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J. N. HESS, Agent **DAYTON, OHIO**

ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO, ARGO.

"People often ask what is a good brand of salmon. "ARGO RED SALMON" is the best possible answer.

Argo Rer Salmon is rapidly becoming a household word in this locality. At all grocers.

A WORD OF APPRECIATION.

For the past three months, I have been acting as traveling agent for the Christian Sun. This being my third summer's vocation made it all the more pleasant. I have not only met a great number of old friends, but some strangers and I trust have made other friends also. It

is certainly a pleasure and I deem it a high privilege to visit among kind, generous, Christian hearted people. In the large number of homes I have visited since June tenth, all have received me with respect, kindness and courtesy, for which I am profoundly grateful. No one knows but those who have experienced it, how much joy it brings to a stranger's heart, to be given a kind and cordial welcome by those he does not know. It does not take a very long experience in public life, for a young man to decide, that money isn't the sole purpose of his life and future, but to be honest, upright and make friends is a source of enjoyment, that dollars can not purchase.

I am now back at Elon College trying to study Latin, Science and Philosophy, in order that I may better prepare myself for further and more efficient service. And yet I frequently think I had rather be among The Christian Sun family meeting the good people and enjoying their cordial hospitality. But the things that do us most good are often not what we like best, but what cost us most effort in order to accomplish. Therefore I deem it a great privilege to be in school again. I know I have been greatly benefited in forming the acquaintance of so many good, noble, and amiable Christian people.

I take this opportunity of expressing my grateful appreciation to Sun readers, many of whom I had the pleasure of visiting, for all favors and kindnesses shown me while in your homes and community. I had the pleasure of attending the Eastern Va. Sunday-school Convention which I feel was in every way very profitable to me. Also attended the Valley Central Conference of which Rev. A. W. Andes has written. It was a success, and one who visits this conference doesn't wonder at it being so, for there are so many there who are loyal to their church and its enterprises. Besides the country is wealthy in resources, soil is fertile and the scenery beautiful. A visitor in that rich valley calls to mind the promise made to the Israelites, that it too flows with milk and honey. As long as there are in our loved country and church so many noble hearted mothers and fathers in good Christian homes, so long is our land happy, our country prosperous and our church not only a success, but a blessing tohumanity.

S. M. Atkinson.

ARGO RED SALMON furnishes material for the muscle and brain and does not heat the blood. Look in your grocer's window for the transparencies of Argo Red Salmon.

VALLEY NOTES.

Since our secretary has written up the work of the conference, I shall not go into details concerning that but want to give a few comparisons:. Prior to the conference held at Leaksville, 1905, the Virginia Central and the Virigina Valley conferences worked separately. Since that time they have worked together and by so doing have proven that in combination there is strength.

In the year 1905, 1474 members were reported, $999.97 was paid on pastor's salary, $254.81 was raised on conference apportionments, and the total amount reported raised for all purposes was $1267,42. In 1908 the membership was increased to 1790 or over 21 per cent. I haven't the figures for pastor's salaries this year but it is over $1500 or an increase of over 50 per cent. Amount raised on conference apportionments this year, $412,92 or an increase of over 62 percent. Amount for all purposes this year (with a few reports not in) $2653.-04 or an increase of 109 percent. One result of the combined effort was to employ a conference missionary which has meant much to the work not only in the work he has done but in enabling us to see that we could do larger things. We are grateful to our heavenly father for all the blessings that have come to us. We are looking forward to greater things this year. Among the advance steps which we hope to take up this year is the pushing of the missionary association, organized under the plan of the Christian Missionary Association, building a church at Bethlehem and taking up the work at Winchester. We hope to secure the services of one or two good live men to help us.

The writer has moved and is now living with Bro. Bradford at Tenth Legion. This affords us a pleasant home and at the same time places us in closer touch with our work.

W. T. Walters.

Broadway, Va., Sep. 3, 1908.

SCALP HUMORS.

Dandruff, Eczema, and other scalp diseases, quickly relieved by Tetterine. Many cases of long standing cured. Letters like the following are daily occurances:

"Send box of Tetterine. I have suffered from scalp humors for seven years. Have used one box of Tetterine and am nearly cured.

Mrs. Julia Foxby, Montelba, Texas."

Ringworm, tetter, piles, and other skin diseases, also cured by Tetterine; a box will convince, get one to-day. 50 cents at drug stores or by mail direct.

Shuptrine Company, Savannah, Ga.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 1098. AN OLD AND WELL TRIED REMEDY.

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Southbound—daily.			Northbound	
P. M.	A. M.	STATIONS.	A. M.	P. M.
1:30	6:00	LvRaleighT t Ar.	9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
4:30	9:25	ArFayettevilleLv	6:00	1:30
		SUNDAY TRAINS.		
1:44	6:16	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:53	4:07
4:25	8:05	Raleigh	10:45	7:40
5:07	8:47	McCullers	10:00	7:00
5:25	9:05	Willow Springs	9:40	6:40
5:38	9:18	Varina	9:35	6:28
5:48	9:28	Fuquay Springs	9:28	6:20
6:03	9:43	Chalybeate	9:10	6:03
6:09	9:48	Kipling	9:05	5:55
6:30	10.00	Lillington	8:45	5:35
7:45	11:25	Fayetteville	7:30	4:20

JNO. A. MILLS, Pres. and Gen. Mgr.

WHAT IS LEFT.

After the effort, and a life time of sacrifice, and of struggle, what will be left? What will endure the shock, and survive the crash of our going?

There is an ancient Sanskirt proverb which says "All we hold in our cold, dead hands is what we have given away." If that is all that is left us, some will indeed go empty handed, for they never give of time, thought, sacrifice, means to church, charity or to others. They live as if they expected that what they would hold in their cold, dead hand was what they had accumulated in life by denying others and stinting themselves.

Earl Edwards wrote "What we gave we have: what we spent we had: what we left, we lost." How true, and yet we do not live it. We shall ultimately have—only what we have given. How poor indeed some people will be in eternity can be judged by that standard.

DIED.

Walker.

Annie Kime Walker, youngest daughter of Mr. and Mrs. I. N. Walker, died August 28, 1908, aged 13 years, 3 months and 21 days. She had never been very well, but for the past two years her health had been very poor. The end came quietly. She fell asleep. The funeral services were conducted from the home, Saturday afternoon, Aug. 29th, in the presence of a large audience. The hymns used were especially sweet and appropriate. They were full of hope and comfort. The remains were laid to rest in the family plot in Pine Hill Cemetery, Burlington, N. C., and the grave covered with beautiful flowers. Bro. and sister Walker have the sincere sympathy of all who know them and their relatives and friends are many. This baby child has been taken. She will be greatly missed. God knoweth best, and so from the heart may they, by faith, be enabled to say, "All is well."

P. H. Fleming.

HYDROPHOBIA—PREVENTIVE TREATMENT.

The General Assembly, at its last regular session, enacted the following:

AN ACT authorizing the State Board of Health to provide for the preventive treatment of hydrophobia.

Section 1. That the State Board of Health is hereby authorized and empowered to provide for and have conducted under its direction the preventive treatment of hydrophobia or rabies, whenever in its judgment circumstances, financial or otherwise, will justify it. To meet the expenses of this treatment the said board is hereby given authority to supplement the revenue derived from fees for the treatment by such sums from the treasury of the State Laboratory of Hygiene as may be necessary: Provided, that the usefulness and efficiency of the said laboratory is not thereby impaired.

Section 2. That the benefits of said treatment shall be given free of charge to all residents of the State who shall present to the Secretary of the State Board of Health, or its representative having in charge the management of this special work, an affidavit of inability to pay, duly sworn to and subscribed before a justice of the peace, or, if the case be a minor, such an affidavit by the parent or guardian. To meet as far as may be the expenses of this special work, the said State Board of Health is hereby authorized and directed to demand from those able to do so the payment in advance of a reasonable fee, not to exceed in any case the usual charge made by the reputable Pasteur institutes of this country.

The Board of Health, at its recent annual meeting, decided that circumstances would now justify the treatment.

The following extract from the circular of information issued by the Laboratory of Hygiene gives the necessary details:

RABIES.—In no other disease is an early diagnosis of more vital importance. Fortunately, a diagnosis can in most cases be made from a microscopic examination of the brain of the rabid animal. The suspected animal, or its head and neck, should be sent at the earliest possible moment to the laboratory for examination. The head should be packed in ice to prevent putrefaction, and should be sent by express, prepaid. A careful account of the animal, with a full history of cause of suspicion, should be sent in every case.

The treatment will require the presence of the patient in Raleigh for about three weeks, but residence in a hospital is not necessary. The cost of the entire treatment will be $50, or will be furnished free to persons unable to pay, upon submission of "an affidavit of inability to pay, duly sworn to and subscribed before a justice of the peace, or if the case be a minor, such an affidavit by the parent or guardian."

Attention is called to the fact that the law requires the fee to be paid in advance. It should be said also that, if after trial it should be found necessary for the support of this special work, the fee will be increased. This work will be in charge of Dr. C. A. Shore, Director State Laboratory of Hygiene, and all communications on the subject should be addressed to him, at Raleigh.

Richard H. Lewis,
Secretary N. C. Board of Health.

The meaning and worth of education will never be understood unless the meaning and worth of life itself be properly estimated. If life itself be worth living, then such an education, and only such, is worth while as will subserve the purposes of life. Courses of instruction which simply lead up to a position which enables an individual to support himself in life are a grim farce unless it be of importance for the individual to live at all. The earning power of an education is a mere incident to a larger purpose and a longer career. The true explanation of education is moral and not mechanical, spiritual rather than intellectual. The more knowledge the better, but the knowledge must be the knowledge of power, not mere fact, and the education must subserve the eternal as well as temporal purposes of life.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Blotchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

CANCER CAN BE CURED.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City, Mo.

The life is more than meat. Whether it be by the method of the old classics or of the new physics, culture must be had, the mental powers disciplined, the will and heart stimulated to all good things, and the social sympathies broadened. Education is not for ornament, or mere wage-earning, or honor-winning. Education is for life. He is the truly educated man who is the most thoroughly prepared, by the symmetrical development of all his powers, to live life as the Almighty meant it to be lived in this world and in the world to come.—New York Observer.

A CALL TO PRAYER.

To Evangelical Christians in All Lands.

Greeting:

The World's Sunday-school Association assembled in the City of Rome recommended that the third Sunday in October of each year be observed by Evangelical Churches everywhere as a day of prayer for Sunday-schools throughout the world, and the Executive Committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October Eighteenth, Nineteen Hundred and Eight, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday-schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to encircle the globe, strengthening the tie which unites us in

a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is "the power of God unto salvation to every one that believeth."

In order that this recommendation may have the widest publication possible, we earnestly invite the co-operation of the religious and secular press, ministers of the Gospel and Sunday-school superintendents, and all others who are interested in the work of the Sunday-school. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

By direction of the Executive Committee of the World's Sunday-school Association.

Geo. W. Bailey, Chairman.
Philadelphia, Pa., August. 1908.

A DUTY OF CHURCH MEMBERS WHO MOVE.

It often happens that some of our people must move away from the church to which they belong. If they move to the vicinity of another one of our churches, what duty can be plainer than that of removing their membership? We believe there are few cases in which this duty does not exist. When a member moves away from his church, he weakens that church, if he was worth anything to it, and consequently weakens the entire Methodist Protestant Church, unless he compensates by joining and throwing his influence somewhere else. A man is worth more where he is than where he is not. His moral influence goes with him, and is largely lost and always weakened if he fail to unite with others in Christian work where he lives.

If a man move to a place where there is no church of his choice, in that case he may be excused for retaining connection with his church elsewhere, but still he should unite in Christian work where he lives with Christians of some denomination. Mere nominal church membership is a delusion and a snare. Every church member should be a live working member wherever he goes. There is no exception to this rule. Wherever Providence sends a Christian, He sends him to be a worker. No matter what means God uses in sending men—whether in search of health or occupation or education—there is incumbent the duty of being active for the cause of Christ. Nothing can take precedence of this. No necessity can exempt from it.—Our Church Record.

The farmer who thought a good deal about improvements for farm work, dreamed two or three nights in succession about the construction of an improved churn. However that may be, he set to work and modeled one after his dream, and has sold it for $25,000. This is not remarkable. "A dream cometh through the multitude of business." It was only a coincidence.—N. Y. Advocate.

The Cosmopolitan for Oct. is on our table, beautiful in make up, artistic in design, and rich in its table of contents and illustrations. The Cosmopolitan is certainly up-to-date, as usual, and offers to magazine readers the best of its class to be read.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co, Testimonials free.

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(INCORPORATED)
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Get a box of
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RAT and ROACH Paste
If you are troubled with rats or mice. It is sure death, driving them out of the house to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, $1.00.
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Don't be satisfied with something "just as good." If your dealer cannot supply you, write us direct. We will sell you in any quantity, freight paid to your Railroad Station, at the following prices:

"ELECTROID" (Hard Rubber Finish) 1 ply $1.85, 2 ply $2.20, 3 ply $2.60 per square.

"ACME" (Flint Coated Both Sides) 1 ply $1.95, 2 ply $2.30, 3 ply $2.70 per square.

"UNIVERSAL" (Gravel Surface) $2.00 per square; one weight only—about 135 lbs. per square.

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Come and See.

Remember plumbing and bath room fixtures, a speciality. You will find us on Davis St. third door from Post office.
BURLINGTON HARDWARE CO.

(Begun on page 9.)

teachers also rendered several pieces, both instrumental and vocal.

Mrs. W. H. Carroll, and mother, Mrs. W. H. Turrentine, of Burlington were welcome visitors in our town last week.

Mrs. E. L. Moffitt and children have returned from their summer vacation in the valley of Virginia, where they have been visiting Mrs. Moffitt's people.

Space forbids, or we would mention the long list of friends and patrons of the college who have shown their interest by their presence for the past few days.

J. T. C.

NEWS ITEMS.

The special grand jury called to sit upon the recent riots and mob rule at Springfield, Ill. has returned 117 indictments. Let us hope that the guilty parties are among the number.

The "lid" staid on tight at Atlantic City, N. J. last Sunday, as it did the previous Sunday, and the saloons were shut tight. Governor Fort seems to have done his work effectually.

It is reported in the press that President Roosevelt will recommend in his forth coming and final message to Congress that our standing army, be increasend from 60,000 to 100,000 men.

According to an estimate by The Financial Chronicle the gross earning for American railroads the first half of this year were $235,000,000 less than for the same period of 1907.

This is taken from the C. E. World: "The Methodist Episcopal Church has begun an active crusade for the election of a speaker in the House "who will allow Congress to vote on 'the interstate liquor-shipment bill.' " This bill has been pending for the last five years. It provides that liquor shipped from one State into another shall on crossing the border immediately become subject to the laws of the State. Why not? If men and women have to be subject to these laws, why should liquor be exempt?

Washington, D. C., Sept. 4.—Orville Wright made another flight over the drill grounds at Fort Myer, Va., today in which he encircled the field five times in addition to going its full length before landing directly in front of the tent which shelteres the machine. The total time consumed in flight was four minutes and fifteen seconds, the aeroplane being under the control of Mr. Wright throughout the flight. The wind was blowing at a rate of three and three-fifths miles per hour. Thirty feet from the ground was the greatest height attained.

Northwestern Mutual Lie Insurance Co.

RECORD OF NORTHWESTERN POLICY NO. 95,216.

Twenty Payment Life Plan, with additions, issued January 19th, 1878, at age 31.

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The insured paid the premiums in full, using the dividends to purchase full-paid participating additions to the policy. At the anniversary of the policy in January, 1908, the full-paid additions amounted to $1,765.00
Original policy 2,500.00

Total paid-up policy $4,265.00
Total premiums paid 1,541.60

Insurance exceeds premiums paid by $2,723.40
The additions to the original policy are $1,765.00
Total premium paid 1,541.60

Excess of additions over premiums paid .....$ 223.40

Thirty years of Life Insurance for an increasing amount ranging fro m$2,500 to $4,265, and a **Paid-up Life Insurance Estate** of $4,265 participating in future dividends—obtained at a total cost of $1,541.60.

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